



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

should surely have known that on that basis there would be two or more Davids, Solomons—in fact, two or more of every man whose name occurs at all frequently in the Old Testament. The geography, especially the physical geography of the Exodi, as presented by this book is new (p. 162 f.), but the height of the ridiculous is reached on p. 176, where we learn that “The Wilderness of Sin and the wilderness of Sinai are the *oases* of the Arabah, between the Seir-ranges, etc.”

The Documentary Hypothesis, we are told, p. 13, points out the discrepancies, difficulties, and inconsistencies of the Old Testament records, “but it does not *remove*” them. Devout persons therefore “are slow to accept the results of modern criticism.” Having accepted the author’s hypothesis, “the ‘contradictions’ quietly disappear,” and we learn that we are dealing “with varying historical verities” (p. 281). The force of this argument is lost when on p. 279 we read, “We venture, therefore, to believe that the Hexateuchal stories of the Exodus are reliable even to the most minute details, *except where the later compiler of the documents has misunderstood and changed his material, and where the copyists of later ages have miscopied the text or annotated it with their own explanations.*” There is no immediate danger that the hypothesis here presented will necessitate “a total reconstruction of the Evolutionary Hypothesis of modern higher criticism” (p. xii).

D. D. LUCKENBILL

THE UNIVERSITY OF CHICAGO

---

**The Background of the Gospels**, or Judaism in the period between the Old and New Testaments. By WILLIAM FAIRWEATHER, M.A. Edinburgh: Clark, 1908; imported by Scribner. Pp. 456. \$3.00.

The period covered in this book embraces the two hundred and thirty-five years from the Maccabaeen uprising to the destruction of Jerusalem under Titus. A brief survey of the literary sources of the period is followed by a consideration of the fundamental characteristics of Judaism, which are held to be legalism, religious fellowship, individualism, conservatism, and syncretism. Under the last-named topic is discussed the vexed question of the influence exerted upon Judaism by the religions of Egypt, Babylonia, Persia, and Greece. The influence of Egypt in this respect is regarded as unimportant. The influence of Babylonia, though greater than that of Egypt, was also, in the opinion of the author, of minor significance, not affecting the fundamentals of Judaistic monotheism, but confined rather “to secondary matters as ceremonialism, the visionary method as adopted

by Ezekiel, and the popular beliefs current at the time with respect to spirits, demons, etc." The Persian (Iranian-Zarathustrian) influence he reckons as considerable, though he hesitates to affirm its exact source. He inclines to the opinion of Bousset that "perhaps an Iranian religion mixed with Babylonian elements eventually influenced Judaism." Greek influence was slight in the realm of religious thought, but strong in the commercial, social, and political life of the Jews, as well as in their language and literature.

In the discussion of pre-Maccabaeon Judaism particular attention is devoted to the restoration of the cultus and the increased importance of the priests, also to the rise of the scribes and the characteristics of the Wisdom literature. The significant facts of the post-Maccabaeon period were the rise of the Pharisaic and Sadducean parties, the downfall of the Hasmonaeon, and the rise of the Herodian dynasties. In the treatment of the apocalyptic movement and literature, each book is considered separately; then the special characteristics of the literature as a whole are given, followed by a consideration of the several theories as to its origin. On this last point the author holds to the view of Bousset "that the apocalyptic writings are essentially lay literature, books emanating from the comparatively uneducated section of the people, and reflecting in some important respects the influence of oriental, and especially Persian, religion." The main theological conceptions reflected in the apocalyptic literature are set forth at considerable length. This portion of the book will prove most interesting to students of the New Testament. It was in the apocalyptic period that there arose in the minds of the Jews the sharp distinction between "this world" and the "world to come." It was this period also that witnessed a radical change in the conception of the Messiah. A Davidic king did not correspond with the needs of the times, which demanded a supernatural being, who could conquer the devil, and usher in "the age to come." The conception of God became transcendental, and paved the way for the elaborate doctrine of intermediary beings.

Fairweather does not hesitate, as do some, to affirm that "the doctrine of personal immortality was unknown to the older Hebraism." Its rise along with the doctrine of the resurrection of the individual, is to be referred to the period under consideration. He does not go at length into the question as to how far Jesus himself may have been influenced by apocalyptic. He cites the views of Baldensperger, Johannes Weiss, Wellhausen, and others, and for himself takes middle ground. It is noteworthy that he makes no mention of the work of Wrede and Schweitzer, Sanday and some others in this field.

That this book was prepared in lecture form accounts probably for the absence of more penetrating investigation at important points. It may account in part, though perhaps not altogether, for the conservative attitude of the author, notably in his handling of the sayings of Jesus, which are, as a rule, taken at their face value in deciding points on which New Testament scholars are at variance. On the other hand, the book meets admirably the end for which it seems to have been written, namely, to put in convenient form a large mass of historical, literary, and theological facts pertaining to a neglected but highly important period. Its value as a book of reference has been enhanced, not only by an elaborate analytical table of contents, but also by appendices containing copious notes, a bibliography, a general index, and an index to passages of the Bible, Apocrypha, Pseudepigrapha, Josephus, Philo, and Talmudic literature.

HENRY BEACH CARRÉ

VANDERBILT UNIVERSITY  
NASHVILLE, TENN.